



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver*

1. Qaf ⁵⁴⁷⁴ , by ⁵⁴⁷⁵ The Qur'an The Supreme.	ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾
2. Rather they ^z wondered that came (to) them a warner of them; then said the disbelievers: this (is) a thing, wonderful.	بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ﴿٢﴾ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٣﴾
3. Are if we died and we were a <i>tora'ban</i> (crushed sand), <i>tha'leka</i> (be-that-afar-it/that) (is) a return, distant.	أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ ﴿٤﴾ بَعِيدٌ ﴿٥﴾
4. Qad(already and affirmatively) We knew what decreases ^w the Earth ^w of them; and We have a book <i>hafeedhon</i> ⁵⁴⁷⁶ (multitudinous keeper-up).	قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ ﴿٦﴾ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٧﴾
5. Rather they ^z denied by the right ^x <i>lamma</i> (when/whence [it ^x] came ^x (to) them; so they (are) in a matter <i>mareejen</i> ⁵⁴⁷⁷ (admixture/perplexing).	بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ﴿٨﴾ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٩﴾
6. Have then not they ^z looked to the Heaven ^w above them; how We built it ^w , and We adorned/bedecked it ^w and not for it ^w of orifices/rifts.	أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ ﴿١٠﴾ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿١١﴾
7. And the Earth ^w We extended it ^w and We cast in it ^w anchors ⁵⁴⁷⁸ (catches/fasteners/stabilizers) and We sprouted in it ^w of every pair/hue ⁵⁴⁷⁹ (which is) <i>baabeejen</i> (iteratively delightful).	وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِمَ ۖ وَأَبْنَيْنَا فِيهَا مِنْ كُلِّ زَوْجٍ ﴿١٢﴾ بَهِيجٍ ﴿١٣﴾
8. A <i>tabsseratan</i> (evident-indicator for the insightful) ^w and a reminiscence/remembrance ^w ⁵⁴⁸⁰ for every <i>abden</i> ⁵⁴⁸¹ (a slave) <i>muneebon</i> ⁵⁴⁸² (iterative returner penitent).	تَبَصُّرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿١٤﴾
9. And We descended from the sky ^w water ^x blessed ^x ; then We sprouted by it ^x gardens ^w and the harvest's grains.	وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿١٥﴾
10. And the date-palms ^w <i>ba'se'qa'ten</i> (tall-she ^y) for it ^w sheath <i>nadheedon</i> (iteratively tiered).	وَالنَّخْلِ بِأَسْفَتِهَا طَلْعٌ ﴿١٦﴾ نَضِيدٌ ﴿١٧﴾
11. <i>Rez'qan</i> ^x (rain) ^x for the <i>eba'de</i> (worshippers/submitters/slaves); and We quickened by it ^x a dead <i>baldatan</i> ^w (region/community/city/Makkah city) ^w ; like <i>tha'leka</i> (be-	رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً ﴿١٨﴾ مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١٩﴾

⁵⁴⁷⁴ See the *Lexicon* attached to this *Translation* for a commentary on this.

⁵⁴⁷⁵ In Arabic the letter “ق” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by”! Therefore, since this *Ayah* begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “ق” as “ق” will *not* suffice the meaning!

⁵⁴⁷⁶ The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

⁵⁴⁷⁷ That is most perplexing matter!

⁵⁴⁷⁸ That is the mountains!

⁵⁴⁷⁹ The word “زَوْجٌ” *strictly and linguistically speaking* means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْجٌ” is its *plural*: (1) “أَزْوَاجٌ” which could also mean: (2) *similar*, i.e. the *look-likes*!, (3) *hues*! See *اللسان*!

⁵⁴⁸⁰ The word “ذِكْرَىٰ” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*cause*s) you *s* to assuredly forget then sit not, after [the] *reminiscence/remembrance*” (S6: 68).

⁵⁴⁸¹ The word “*abden*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

⁵⁴⁸² The word “مُنِيبٌ” from “أَنَابَ” means *iteratively returned penitent*! See *الراغب*!

that-afar-it that) (is) the <i>khorajo</i> (resurrection).	
12. Denied-she ⁵⁴⁸³ before them <i>Nooben's</i> (Noah's) people and the <i>Rass'</i> (well) companions and <i>Thamooda</i> .	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَبُ الرَّسِّ وَثَمُودُ ﴿١٢﴾
13. And <i>Aadon</i> and <i>Pharaoh</i> and <i>Looten's</i> (Lott's) brothers.	وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطَ ﴿١٣﴾ وَأَصْحَبُ الْأَيْكَةِ وَقَوْمُ ثَبَعِ كُلِّ
14. And the <i>Ayka'te's</i> ^w companions and <i>Tobba'en's</i> people; all/each denied the messengers so righted [My] warning ⁵⁴⁸⁴ .	كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٤﴾
15. Have then We fatigued/weakened ⁵⁴⁸⁵ by the creation the first; rather they (are) in a nonplus of a new creation.	أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾
16. And <i>laqad</i> (verily, already and affirmatively) We created the human and We know what whispers by him himself ^w and We (are) closer to him than the jugular vein.	وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَنَئِ الْوَرِيدِ ﴿١٦﴾
17. <i>Edb</i> (when/while) <i>yatalaqqqa</i> (receives/garners) the <i>mutalaqqeyan'ne</i> (twain receivers) a'n (off) the <i>yameeney</i> (right-side) and a'n the <i>shema'le</i> (left-side) <i>qa'eedon</i> ⁵⁴⁸⁶ (steadfast-sitter).	إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾
18. Not utters [he] of a say except <i>laday</i> ⁵⁴⁸⁷ (directly and possessively by) him a <i>raqeebon</i> (watcher/observer), <i>ateedon</i> ⁵⁴⁸⁸ (he who is in preparedness-readied).	مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
19. And came-she ^y the death's inebriety ^w /agony ^{w5489} by the right ^x ; <i>tha'leka</i> (be-that-afar-it/that), (is) what you ^g were not of it ^x veering.	وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾
20. And (had been) blown in the horn; <i>tha'leka</i> (be-that-afar-it/that) (is) day (of) the warning.	وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾
21. And came-she ^y every self ^w with it ^w a driver ^x and a <i>shabeedon</i> (iterative witnesser ^x /testifier ^x).	وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾
22. <i>Laqad</i> (verily, already and affirmatively) you ^g were in a heedlessness ^w of this; so We doffed a'n (off) you ^g your ^t cover; so your ^t sight today (is) <i>hadeedon</i> (sharp).	لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾
23. And said his mate: this (is) what <i>laddayya</i> ⁵⁴⁹⁰ (I directly and possessively have) <i>ateedon</i> ⁵⁴⁹¹ (that which is in preparedness-readied).	وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾
24. Let you both fling in Hell ^w every <i>kaffa'ren</i> (ever/stout ingrate/disbeliever), stubborn/perverse ⁵⁴⁹² .	أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾
25. <i>Manna'en</i> (ever/stout preventer) for the <i>kbayre</i> (desirable/goodness/possession), aggressor suspect ⁵⁴⁹³ .	مَنَاعَ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

⁵⁴⁸³ The word “كَذَّبَتْ”= denied ^w is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

⁵⁴⁸⁴ The speaker's pronoun “ي” in “وَعِيدٌ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightning” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

⁵⁴⁸⁵ The word “عَي” the root for “عِينَا” has at least four different meanings, related but distinct from each other: (1) “weakened,” (2) “ignorant of,” and (3) “exhausted,” (4) “fatigued/weakened!”

⁵⁴⁸⁶ The word “قَعِيدٌ” has several meaning, relevant here is: the companion sitter, i.e. the one that constantly sits as a companion to another! اللسان

⁵⁴⁸⁷ The word “لَدَى” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن” thus, “لَدَى” which closer spatially and more specific! So, “directly and possessively from” (him) seems to indicate such closeness! See اللسان

⁵⁴⁸⁸ The word “ateedon”= “عَتِيدٌ” singular, masculine, subjective noun, meaning that which was prepared and made ready! See اللسان

⁵⁴⁸⁹ The expression “سَكْرَةُ الْمَوْتِ” = “the death inebriety^w/intoxication^w” = Arabic tongue expression meaning: death's hardship or death's difficulty!

⁵⁴⁹⁰ For the word “لَدَى” see the Lexicon attached to this Translation!

⁵⁴⁹¹ See footnote 5519 above regarding “ateedon”

⁵⁴⁹² The word “عَنِيدٌ”= “perverse” which is “ثَعْتٌ” = epithet, in grammatical term “adjective” for “stout disbeliever!” See إعراب القرآن، لمحمود صافي

26. Who ^x [he] made with Allah another an <i>elahan</i> (a deity); so let you both fling him in the torment, the severe.	الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٦٦﴾
27. Said his mate: (O), our Lord, not I (caused) him (to) tyrannize;[and,]but [he][was in an afar misguidance.	قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٦٧﴾
28. [He] said: let-not you ^z argue <i>ladayya</i> ⁵⁴⁹⁴ (directly to Me); and <i>qad</i> (already and affirmatively) <i>qaddamto</i> (I advanced) to you ^b by the warning.	قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٦٨﴾
29. Not (to be) substituted the say <i>ladayya</i> ⁵⁴⁹⁵ (directly to Me);and not I am surely <i>dhalla'men</i> ⁵⁴⁹⁶ (iterative injustice-doer) for the <i>abeede</i> ⁵⁴⁹⁷ (worshippers/ submitters/ slaves).	مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ ﴿٦٩﴾
30. Day We say to Hell ^w : are you ^y filled ^y ; and says she ^y : is (there) of <i>mazeeden</i> (an increment/ augmentation).	يَوْمَ نَقُولُ لِحِجْهَمِ هَلْ أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٧٠﴾
31. And(had been)nighed the Paradise ^w for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) other than afar.	وَأَزَلَّتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٧١﴾
32. This(is), what you ^z (are being) promised; for every <i>anwa-ben</i> (iterative repenter) <i>ha'feedhen</i> ⁵⁴⁹⁸ (iterative keeper-up).	هَذَا مَا تَوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٧٢﴾
33. Whoever <i>khasheya</i> ([he] reverentially-feared) <i>Ar-Rahmana</i> by the invisible and came [he] by a heart <i>muneeben</i> ⁵⁴⁹⁹ (iterative returner-penitent).	مِنْ خَشْيَةِ الرَّحْمَنِ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٧٣﴾
34. Let-enter you ^z it ^w by peace; <i>tha'leka</i> (he-that-afar-it/ that) (is) the immortality's Day.	ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٧٤﴾
35. For them whatever ⁵⁵⁰⁰ they ^z will in it ^w ; and <i>ladayna</i> ⁵⁵⁰¹ (directly and possessively from Us) <i>mazeedon</i> (increment-/ augmentation).	لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٧٥﴾
36. And how-many ⁵⁵⁰² We perished before them of a generation, they (were) harder than them a seizing; then they ^z explored in the country; is (there) of a <i>ma'heessen</i> (an escape-place).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٧٦﴾
37. Verily in <i>tha'leka</i> (he-that-afar-it/ that) (is) surely a reminiscence/remembrance ⁵⁵⁰³ for whomever [he] [was] for him a heart ⁵⁵⁰⁴ and [he] cast the hearing while ⁵⁵⁰⁵ he (is) <i>sha'beedon</i> (iterative witnesser/ testifier).	إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٧٧﴾

5493 The word “مريب” here is “نعت” = epithet, i.e. “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي however, the word “suspect” could fit for a noun or an adjective!

5494 See footnote 5488 above regarding “لدي”، however, here in the sense of directly to Allah!

5495 Ibid!

5496 The word “ظالم” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

5497 The word “عبيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn! So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage!

5498 The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

5499 The word “منيب” from “اناب” means iteratively returned penitent! See الراغب!

5500 The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See إعراب القرآن، محمود صافي and الدر المنثور، لـ أحمد الحلب!

5501 See footnote 5518 above regarding عند!

5502 The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

5503 See footnote 5511 above regarding reminiscence!

5504 The word “heart” here means the intellect, see البصائر!

5505 This “و” is adverbial, see إعراب القرآن by محمود صافي!

38. And <i>Laqad</i> (verily, already and affirmatively) We created the Heavens ^w and the Earth ^w and what (are) between them both in six days and not touched-/betided Us of an exhaustion.	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ، وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾
39. So <i>issber</i> (let-[you ^s] hold on patiently) over what they ^z say, and <i>sabbeh</i> ⁵⁵⁰⁶ (let-say [you ^s]: <i>subhana Allah</i>) by your ^t Lord's praise before the sun's ^w rise/appearance and before the <i>ghoro'be</i> (sunset).	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
40. And of the night so <i>sabbeh</i> ⁵⁵⁰⁷ (let say you ^s : <i>subhana Allah</i> to) Him and (also) rears ⁵⁵⁰⁸ (of) the kowtowing.	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبِرَ السُّجُودِ ﴿٤٠﴾
41. And <i>ista'me'a</i> ⁵⁵⁰⁹ (let-[you ^s] affirmably-bear) (on) day calls the caller from a nearby place.	وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾
42. Day they ^z hear the shriek-she ^y by the right; <i>tha'leka</i> (be-that-afar-it/ that)(is) the <i>kboro'je</i> (resurrection) Day ⁵⁵¹⁰ .	يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
43. Verily We quicken and [We] deaden ⁵⁵¹¹ ; and to Us (is) the destiny.	إِنَّا نَحْنُ الْحَيُّ، وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
44. Day <i>tashbqqaqo</i> (iteratively splits/ rives) the Earth ^w a'n (regarding) them speedily; <i>tha'leka</i> (be-that-afar-it/ that)(is) a throng on Us easy.	يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
45. We (are) knowinger by what they ^z say; and not you ^s (are) on them surely a <i>jabbaren</i> (vigorous compeller/ ever contumacious stubborn); so let-[you ^s] remind by The Qur'an ^x whom ^p [he] fears [My] warning ⁵⁵¹² .	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

⁵⁵⁰⁶ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁵⁵⁰⁷ Ibid, regarding “*subhana Allah*!”

⁵⁵⁰⁸ That is at the ends of the kowtowing.

⁵⁵⁰⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

⁵⁵¹⁰ That is the Day of Resurrection!

⁵⁵¹¹ The word “أمات,” in “نميت” is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

⁵⁵¹² The speaker's pronoun “ي” in “وعيد” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See *إعراب القرآن، لمحمود صافي*